19: Kharuzin -- 41 E-4 (no date) 1898 Yakut
116, 614, 651, 732, 736

The solidarity of the kinsmen further expresses itself in extensive mutual aid. "When disaster strikes," writes M. Pripuzov, "each clan assists its indigent kinfolk, either through an assessment on the tax-paying individuals, or through the contributions of the separate families." The support of the kutalani, i. e., of the persons unable to provide a subsistence for themselves (aged cripples, orphans, having neither father nor mother, etc.) constitutes an obligation of the clan or the separate families which compose it. The closest kinsmen are the customary guardians of the incapacitated members of the tribe: the mentally diseased, deaf and dumb, blind, etc.

19: Kharuzin -- 59 E-4 (no date) 1898 Yakut
116, 429, 614, 736

The clan guards over the interests of orphans: guardians, according to Mr. Pripuzov, can only be the closest relatives of the ward. But if a person, becoming a guardian by virtue of the closeness of kinship ties, for some reason does not inspire confidence, he must present one or two guarantors that the protected property will remain whole. The offspring of the cattle constituting the property of the ward goes to the guardian, and must not be returned to the ward upon his coming of age.

/172 cont./

I brought out my magnetic bars and angled with them, as well as with my pocketknife magnetized on them, for needles scattered on the table, to the great delight of those present, which was made known with an abundance of extraordinary interjections, in which these primitive peoples /173/ are able to accomplish a great deal. The fact that they could not do the same thing with their own knives, made of soft iron, no matter how much I touched them with my amazing bars, seemed particularly miraculous to them. Czekanowsky decided that if he ever traveled through these regions again he would provide himself with various magnetic playthings for barter.

The compass caused almost even greater astonishment when they discovered that with this instrument one could find one's way in the tundra even during a snow storm. Their knowledge of astronomy does not seem to be very great; as far as was to be understood through the interpreter, the elder knew only the Great Bear, about which he maintained that "it moves its tail," but, with clear skies, experienced tundra guides are said to be able to orient themselves by the stars.

The statements of the elder completely confirmed all the praise that Chitrow bestowed on the inhabitants of these regions. Their love of their fellow men is positively unheard of and reminds one of patriarchal times and conditions. Not only do the rich never abandon their poorer fellow tribesmen in case of need, they feed and clothe them, and if, as often happens, the reindeer fall prey to wolves, they replace the loss for the ones robbed -- Chitrow says that a Tungus of his acquaintance was supported in this way for three successive years and that such support may amount to 30 reindeer, a sizable fortune here -- there even prevails a custom whereby the hunting booty, especially slain reindeer, is shared among all the companions or family members; the pelt is given to each member in turn -- with the exception of the fortunate hunter, who fears losing his talent for hunting if he violates this custom held sacred by the fathers. The two /174/ Tungus accompanying us made peculiar faces at

233 one polar fox, or for reindeer meat, fat, and hides, according to
432 the agreement; the last case is met with very rarely.
437 The increase in the size of their herds leads rich men to resort to two applications of hired labor: 1) turning part of their herds over
233 to someone else to be looked after for the summer, and 2) hiring
464 herders.
465 [200] In the spring the rich reindeer breeder remains for the most part near the rivers, where he lives a more peaceful settled life
[857] fishing. For the duration of this period he sends his reindeer into the tundra, appointing as substitute master in place of himself one of his children--even though he may be a mere child--to be attached to the herders or to poor relatives, who, it goes without saying, receive nothing for their work. If there are no children or relatives, or if the latter are for some reason unwilling, a hired "master" is found. The family of the latter is provided with flour, tea, and tobacco until autumn, that is, until the return of the herd; to the man (the herder) alone is given half of a thick, dressed hide for the soles of his shoes and one chamois leather for his summer footgear. But he is also given a summer Siberian fur coat; sometimes this is already made, and sometimes he is told to kill such and such a reindeer and to use its hide for clothing. As pay such a hired master receives two or three reindeer for the summer's work. If a reindeer dies from disease or is killed by some wild animal during the pasturing time, the hired master is not held responsible, but is required to present the hide from the reindeer's body and legs to the owner, provided the reindeer did not die of some contagious disease.

In the fall the herd is driven home and handed over to the owner. Men who live in the same choom as the master are chosen to look after the herd in the winter. Usually such herdsmen are clanless bachelors or poor men who have added their few reindeer to the herd of the rich man, and who help out in the pasturing in return for this. The aforementioned persons do not receive any pay besides food and
[736] winter clothing. To a second category of herdsmen belong orphans who have been turned over to their relatives to be brought up, or the children of poor men who are considered the wards of society and who live with the rich man until they come of age. They are likewise supplied with clothing and food, and they receive one or two reindeer for their winter services, depending on the wishes of the master. And finally, there are special hired herdsmen in the proportion of two persons for each thousand reindeer. Under them there is supposed to be a woman subordinate, who is supposed to mend clothing, change the soles on footgear, dress and soften the hide for